Not this World, but Heaven the Continuing City, Or proper desirable Home and Happiness of a Christian.

A

SERMON

Upon Heb. 13. 14. *For here we have no Continuing City; but we Seek One to come.*

PREACH'D AT

St. Philip's Church in *BIRMINGHAM*,

October. 10. 1738.

At the Funeral of Mr. *John Iennings*, late an Apothecary in the said Town.

By JOSHUA IENNINGS, A. M. Rector of EKHALL in the County of WARWICK and Diocese of WORCESTER, and formerly of PEMBROKE COLLEGE in OXFORD.

Printed in the Year MDCCXXXVIII.

TO

Mrs. *Elizabeth Iennings*, the Widow and Relict of the late Mr. *John Iennings*, Apothecary in *Birmingham*.

Dear Cosin

AS well in compliance with your request, and my own promise to you thereupon, as in token of my respect to you, and to the memory of your late Dear Husband deceas'd, I here affectionately present you with a Copy of the discourse I preach'd at his Funeral. Hoping that (Mean as It is) It may at once convince you of my friendly regard, and through the Divine Blessing, contribute Somewhat to your pleasure and Improvement. Even in Manuscript, and in the hand of the most Select Friend, the Discourse I am sensible needs the most Candid allowances. How Unworthy is it then of a more publick appearence in print, in an Age polite and Censorious like the present? Agreeably therefore to the meanness of the Writer, and of the Work, Your Iudgment I presume will be for declining the printing it: tho' Your Affection for the Deceas'd, and favour to myself, may probably at the same time

Incite

Incite you to Dignify it with a publication; or at least to Indulge it a mark of distinction more Suitably honourable, ---- I mean That of a place in the Archives of your Closet, among your favourite Curiosities, and choicer rarities. Be that howeveras It will, --- Such as It is, It is here at your disposal. And if you apprehend It tolerably Qualified for a more general Service and Acceptance; Or that there is any thing of Merit in It to Countervail the Expence of an Impression; Or if the Publication will be particularly Grateful to Yourself and friends, You may Send it abroad at Your discretion, with This Letter prefixt; which I now Close with fervent prayers for Continual Felicity to You and Yours; And for such special Assistances of the Divne Grace to You in this gloomy juncture, as Your Cares and Sorrows stand in chiefest need of, and may most fitly be Supplicated in Your behalf, by

Madam, Your most affectionate
Kinsman and Servant in the Lord,

Exhall November 14th 1738. } JOSHUA IENNINGS.

HEB: 13. 14.

For here we have no Continuing City; but we seek One to come.

MY presenting myself in this Pulpit, so indifferently provided for the service I have undertook, I am sensible may expose me to variety of censures: And pass for a proof, that my Affection for my deceased Friend has far outrun my Judgment, and my ability.

But, As a good Poet * of our own has well observ'd in favour of Divine Poetry, that

* The Rev. Mr. George Herbert's Church-Porch. } *A Verse may find Him who a Sermon flies,*
And turn delight into a Sacrifice:

So in favour of a Sermon at a funeral, and especially at the funeral of a Person so Esteem'd and Regretted as the here deceas'd, It may no less justly be presum'd, there is a probability of It's making the deeper Impression upon, and of being more candidly received, and beneficially applied, and Improv'd by Some, who at another time perhaps would be wholly Unaffected with, if not reject it with the greatest contempt.

It is not then to Act the *Panegyrist*, and Sound the trumpet of Fame over the deceas'd, that I at

 present

present appear. I am too nearly Related to him to offer at it, without Suspicion of partiality or flattery. Tho' the many good Accomplishments that adorn'd his conduct in every relation of life, and endear'd him to all who had the pleasure of being Intimately acquainted with him, might as well qualify me for, as Justify me in the attempt.

Neither is It with a view to Increase an already visible concern, upon this afflicting stroke of Providence, in cutting off in the midst of his days, so well respected and useful a Member of the Family, the Town, the Church, and Country to which he belong'd. Nor to Enumerate those good works, which by Another might with decency be rehears'd from the pulpit; but in regard to which I shall only take upon me modestly to Insinuate, that Your own tears for his *Exit* are a more pathetick *Encomium*, than any in my power unless in tears, to give: And Grace both his funeral, and his character, better than all the flowers of Rhetoric, that even the most eloquent tongue could Scatter upon him.

Nor yet do I pretend to Administer particular arguments of Consolation, to those who may most particularly stand in need of it. Since It is found by experience, that the Passion of grief upon such occasions, while strong in It's motions, is for the present rather Aggravated, than Abated, even by Consolatory applications. And that a Submission in humble silence to the Stroke, as from the hand of a no less gracious and merciful, than Wise and Righteous God, is the very best thing, that can be either Suggested, or practis'd to that end, at so trying a juncture.

But

But my main view (as I have already Intimated) is to take the advantage of that Value for the Deceas'd, and of that ſorrow and Serioufneſs which his Death has ſo generally excited amongſt us, for rendring more effectually ſerviceable the Aſſertion in my text, which It is of ſo high Importance to us at all times to be deeply Influenc'd by, Namly, That "*Here we have no continuing City*; *but* that *we* are therefore to *Seek One to come.*

And in proſecution of this deſign, (without ſtanding now to point out the beauty of the Alluſion, on which the Inſpir'd Author introduces the words) I beg leave to obſerve, that the People in the World may properly be diſtinguiſh'd in two ſorts: thoſe, who are Emphatically called *the Children of this World*; and thoſe, who in oppoſition to them are called *the Children of Light.* Luk: 16. 8. Of the former ſort are They, whoſe hearts and Affections are ſo ſtrongly plac'd upon *this World*, the glories, riches, or pleaſures of it, that they either wholly Disbelieve, or very much Diſregard any *World to come.* Of the latter, are Thoſe, who look upon this *world* as Nothing in compariſon of *that to come*: And who conſequently in compariſon *Love not the World, nor the things of it*: "but Seek, and Uſe, and Value them, in proporti-"on only as they miniſter to their Neceſſities, com-"forts and conveniences in this mortal ſtate; and have their hearts and hopes fix'd and Centred chiefly upon God, and the unſeen Joys of Heaven. Duly ſenſible, that *the things which are ſeen, are temporal*; *but the things which are not ſeen, are eternal.* That *the faſhion of this World paſſeth away*; but that the *World*

to

to come is Incorruptable and unchangeable. That Here they are but Strangers and Sojourners, Travellers and pilgrims, and have *no continuing city*; but *that to come*, which they *Seek*, is an *Eternal Home*.

Of *the Children of this World*, Christ indeed hath pronounc'd, that *they are* generally *Wiser in their generation, than the Children of Light*. Luk: 16. 8. But it is only in regard of their diligence, polices, and application in compassing their worldly ends, and not of the Ends themselves which they propose and pursue. For in respect of these, they are but gross fools, in thus setting their hearts upon things, which in comparison *are not*. And in truth their very selves can scarce be Suppos'd Insensible of the instability and uncertainty of the things of this present World.

They can't be ignorant any more than *the Children of Light*, that *Here* they *have no continuing City*: but their misfortune is that, this notwithstanding they believe, nor look for nothing further. The portion thy can get here is all they desire or expect. But *the Children of Light*, the Servants of God, and Sincere Believers in *Jesus Christ* on the other hand look for, and *Seek one to come*. In this only Unwise, that they are apt generally to do it with too great Slackness and Indifference; and not with that diligent care, and earnest application, as the Importence of the thing requires and deserves.

In order therefore to excite the greater diligence of these latter, as well as to engage the former also in a like desire, and diligence of *Seeking the Continu-*

ing

ing City to come, I ſhall take occaſion from the words of my text to ſhew,

Firſt, The Vanity, and Inſtability of this preſent World; and that *Here we have no continuing City*.

Secondly, The glory, ſtability, and happineſs of *that City to come*, which all the Faithful *Seek* after.

And *Thirdly* and *Laſtly*, The Care we muſt Seek it with, if we would obtain it.

I. As to the Firſt of theſe, the vanity and Inſtability of this preſent world, and that *Here we have no continuing City*; We have a very moving example of it now before us, if That were proper further to be Inſiſted on. But waving that, It may be prov'd from the conſideration both of the things of the World, and of the Shortneſs, and uncertainty of our preſent life.

Now, when we ſpeak of the World, and the things of it, as vain and unſtable; We do not ſpeak of the fabrick of the World in general, or of the conſtituent parts of it in particular; the various Creatures therein, conſider'd as the handy-work of God. For in this reſpect, the World and all the Creatures that furniſh it are truly wonderful: And (how mutable, or corruptible ſo ever in their own nature) may yet with pleaſure and Improvement be contemplated and admir'd; As loudly declaring the glory of God, and being all perfectly Suited to the ends they were Intended to Serve.

But we ſpeak of the World, and the things of it, It's riches, honours, and pleaſures in reference to Ourſelves, and of Ourſelves in reference to them, that they are vain and deceitful; unworthy ſo much to engroſs our Affections and purſuit; Of a very ſhort and Uncertain continuance; and Incapable of adminiſtring to Us, as well as We incapable of receiving from them, any fix'd and Solid happineſs and contentment.

For in the World in this ſenſe, What is there more than *the Luſt of the fleſh, and the Luſt of the Eyes, and the Pride of Life?* As St. John with equal beauty and brevity deſcribes it? I. *Joh.* 2. 16. And amongſt theſe, What is there, when *criminally* Indulg'd, that is not *vain* and *deceitful upon the weights*, and periſhes in the very enjoyment?

For *Firſt*, The pleaſures and delights which our Senſual, Worldly deſires ſo fondly purſue, and eagerly puſh us upon, When once we exceed in any of them, either in kind or degree, the meaſures which Reaſon and Religion allow in thoſe enjoyments, What is there then, that is not *altogether Vanity and Vexation of Spirit?* —— That does not deceive us in our expectations, and *fill* us *with bitterneſs* in the end?

The Body allures People into an unreſtrain'd gratification of It's inſatiable deſires by the promiſe of the moſt delightful raptures of pleaſure. But thoſe who are deluded into the unhappy experience, and leap over the bounds of their Duty in queſt of thoſe raptures, in cool blood confeſs that they find none, but

but what *at last Bite like a Serpent, and Sting like an Adder.* They quickly feel to their Sorrow, What the Holy Scripture affirms that *to be Carnally minded is death.* Rom: 8, 6. And that *they who are* thus *in the flesh, cannot* only *not please God*, that is, Are "under a moral Incapacity of pleasing him; but that they also do most highly Displease and provoke him; expose themselves to all the vials of his wrath; forfeit all right and title to his precious promises; "and bring blindness upon their Understandings, "horrour into their Consciences, A reprobate Sense, "and Incorrigible hardness into their hearts; and "Subject their Bodies to all the tyrannical power of "exorbitant desires, and to the many pungent pains "and loathsom diseases, which are generally the "consequences of a habit of lewdness.

As to *Honour*, or *Esteem* and *praise*, *This* indeed is a great encouragement to Actions truly noble and Virtuous: And amongst persons of clear and unprejudic'd Judgments is the natural fruit and Effect of them. Nay It is so peculiar an Appendix to Worthy Actions, that, Bad as the World is, 'Tis somewhat rare to find any thing held in general repute any where, that is not either really good, or else by a specious appearance of Worth cheats people into an Esteem of it. And as It is plain, that almost every body, but the profligate have a kind of Ambition to be well thought and Spoken of; So the good Name they desire, is so far from being the worthless object of a Vain and criminal Ambition, that the Ambition it self is laudable and natural; and It's Object, not only in Solomon's judgment *better than precious*

ointment

ointment ; *Eccles*: 7. 1. but in the Judgment of all, less valuable, less desirable Only than *Life*. But still so easily are the generality of people deluded into an honourable opinion of Actions, and Persons *little deserving*; and so soon do they oftentimes discover How their Judgments have been Impos'd upon: So many ways also does Envy, Malice, or Ill-Nature find, to tarnish the lustre of the most shining Merit; and so many little handles, or occasions of Detraction, does (I had almost said *Unavoidable*) Infirmity, even in the *most Deserving*, furnish to the Invidious, that No pleasures hardly can be of more uncertain continuance, then Those of reputation and fame, which depend so much on the fickle breath of an *ever-varying* Multitude. Dignifying Titles indeed, which are what the World principally and most properly calls *Honour*, As they flow from the Supreme Authority of a Kingdom, So they are far from being so precarious as *popular* applause. They are most commonly made Hereditary as Estates: And being not to be Squander'd away like Estates by rioting and extravagance, or to be forfeited by any thing less than treason against the State, they not seldom are left alone to be Inherited, when an Estate is runi'd and gone. Nor are *Honorary Dignities*, when confer'd upon deserving persons, to be look'd upon only as *great Swelling Titles* of *Vanity*. For they give a real additional glory and value to Real Worth. "They are very suitable rewards and Encourage-"ments to Noble and Heroical undertakings; are "a most proper Ingredient, and attendant upon "power; make persons in Authority bear the burden, "and discharge the business of their places, with

greater

" greater eaſe and diligence; and ſtrike Inferiors " with a more reverential regard. But alas! Where's the Solid pleaſure, and Satisfactory Comfort? —— I had almoſt ſaid Where's even the *Honour* of *Honour* in this World, to thoſe who are conſcious to themſelves of no ſuitable merit to Support it? Whom It ſerves, but to ſcreen them perhaps, in many caſes, from the reach of their oppreſs'd Inferiors; and to make their own crimes and degeneracy the more *conſpicuouſly Infamous.* Where's the mighty Excellency, or advantage of Splendid Titles, which by a juſt, or unjuſt accuſation are always liable to be forfeited and loſt? Which however cannot be born away by their Dying Owners; but muſt as to them, be buried with them in the duſt; and Serve only as Trophies of the conqueſts of all-levelling Death. The moſt Honourable perſons, when dead, find their pompous Titles no marks of eminence to them in the Court of God, and in the other World: Nay, and as happy as they thought themſelves on account of them, while they liv'd here; Yet even then They could not but know, they were at leaſt as precarious as life; and that after death they could not diſtinguiſh them in the grave from *the Beaſts that periſh,* neither could *their pomp follow them.*

So that in this reſpect too, we muſt conclude that *Here we have no continuing City*; no durable certain Dignity; but if we would have It indeed, muſt *Seek,* and Secure *One to come.*

And as for that favourite Idol, *Riches,* —— that Univerſal Darling, which almoſt All Mankind, more

more or less, Court and covet; tho', far from being Evil in themselves, they are on the contrary the blessings of Heaven, and afford many Singular advantages of doing good: Answering not only all the occasions of the present life; but when well employ'd, multiplying into a greater treasure in Heaven and leading to a far more enduring Substance; Yet is there any faster hold to be laid on them? —— Any Surer trust to be plac'd in uncertain *Riches*, which in a moment *make themselves Wings, and fly away as an Eagle towards Heaven?* Which are subject to *Moth*, and *rust*, and *thieves*, and a thousand unlucky contingences. Which, partly through the care of getting and keeping, And partly through the fear of losing, occasion oftentimes more Anxiety than Content. And which lastly, either betray their Owners into oppression and covetousness: And then they have them *Not*, even whilst they have them: Or else into pride and Luxury; And then they Sink them into the gulphs either of perdition, or poverty: And this last again, when It happens to be the case, into open, or Secret frauds and thefts: Such persons, when reduc'd, being generally as much *asham'd* to *Beg*, as *Unwilling* to *Dig*. Are *Riches*, I say, a tenure more stable and certain? The contrary is most evident. So that in this respect likewise It is plain *We have no continuing City*: No Incorruptible treasure can we find, but only where we ought by all means to Seek and Secure it, In *Heaven* above, *Where neither moth nor rust* can *corrupt*, *nor Thieves break through and Steal.* Mat: 6. 20.

But

But however if these things were absolutely Sure to us for term of life, and no way liable either to be lost or lessen'd; Yet We must go from them, though they could not go from us. And the Shortness and uncertainty of our present life, makes it plain in the *Second* place, even to a demonstration, that *Here we have no continuing City.*

Man (Says the Divinely elegant Psalmist) *is like a thing of nought: His time passeth away like a Shadow.* "He cometh up, and is cut down like a flower; he "fleeth as a Shadow, and never continueth in one "Stay. The Instance before us is a very affecting proof, that In the midst of life We are in death: Nor are Childhood, Youth, or middle Age much securer than the grey head from the Sroke of fate. Wherever we are, or whatever we are employ'd about, That Enemy still gains upon us: And even while we are flying, as we think, furthest out of his reach, he advances nearer to our doors. The Days allow'd us here, are at most but few; and at best but full of vanity; and our choicest pleasures are all ting'd with bitterness. The things here perish in the using, And our fleeting Joys vanish as a dream. However When these prove more Stable, We ourselves vanish hence as a dream. And when after *walking in a vain Shadow, and disquieting ourselves in vain.* We have *heap'd up riches* and *goods*, as we think, *for many years*, Death Steals upon us as it were unawares, and Strips us of them all at once. Though the things of the World then were never so sure and permanent; Yet what fix'd hold can They have of them, who are every day liable to a removal? We

are

are but meer Sojourners, *Strangers and pilgrims upon earth*, And As we are paſſing, every minute of our lives, towards an *Eternal Home*; So We may properly be ſaid to be already Dead to all the years we " have liv'd, and ſhall never live them over any more. " All muſt deſcend into the dark chambers of the grave; the great and honourable, as well as the meaneſt Peaſant; and None can tell how Soon It may be his own turn, Thoſe, who to day are flouriſhing among their friends and Neighbours, may ſhortly be arreſted by the reſiſtleſs hand of Death: Or if Nature ſhould be Indulg'd a longer reprieve, At laſt It muſt Submit to the Stroke of Fate. At laſt we muſt " take our leave of whatever is dearest to us here, and bid a long farewell to all the World. And how ſad a thing will It then be, to have No treaſure, nor Affection for any treaſure, but what we muſt entirely and eternally leave? *Where* our *treaſure is*, there It is natural for our *heart* to be. And therefore, Since Here we have no certain treaſure, Let us raiſe, and fix our Affections upon the never failing treaſures of *the Continuing City to come*, Which It is alike the duty and intereſt of us all principally to Seek.

And the glory, Stability, and happineſs whereof is what comes now in a few words to be deſcrib'd.

II. Now by *the Continuing City to come*, which the Inſpir'd Author refers to in my text, is undoubtedly meant the glorious bliſsful *Place* and *State*, which Shall be the *Everlaſting portion* of the *Righteous* after

this

this life. The existence of such a State and place of bliss and glory is indeed the Object of *Faith*, and not of our *Sight*. But however, It is both most highly probable from Arguments drawn from the nature of God, and the nature of Man; and Infallibly certain from express Divine Revelation. What that place and State precisely is, does not yet So fully appear, as that we can form just and positive Ideas thereof: But the Similitudes, which the Holy Spirit in Scripture has chosen to represent it by, give us the most magnificent and exalted notions about it. Sometimes It is called *a Continuing City*; *A City that hath foundations, whose builder and maker is God*, Heb: 11. 10. To denote It's being *steadfast for ever*, and such as shall *never be removed*. And It's Gates are said to be of the most pretious *Pearls*, and It's Streets to be pav'd with the purest *gold*, to denote It's exquisite grandeur and beauty. Rev. 21. 21. But generally It is called *the Kingdom of Heaven*. The Same which is the Court and Palace of the Great Sovereign of the Universe: The Royal Pavilion, and most Majestick Presence-Chamber, and Throne of the *High and Lofty One*, the Infinitely glorious and all-transcendant God, *that Inhabiteth Eternity*. The ravishingly pleasant, and Superbly beauteous Mansion of Angels and Spirits beatified: the Region of perpetual light and Joy; Where no *unclean* thing can Enter. Where are no Objects of hatred or jealousy; of Anger or Envy; or even of compassion and Pity. Where there is no pain, nor Sickness, no Sorrow, nor Suffering, nor any more death. But Every Inhabitant is happy to his wish and his capacity; And All Increase the hap-

pineſs of each other by their mutual benevolence and Endearments. Where the Glory of that Lord fills, and Illumines the place, *in* whoſe *preſence is the fulneſs of Joy, and at whoſe Right hand are pleaſures for evermore.* Pſal: 16. 11. And Where, in a word, both the Ornaments and the Entertainments are All ſo exquiſitely Splended and delightful, that the beſt deſcription the Divine Spirit would give of them, was by repreſenting them as Unutterrable; that *Eye hath not Seen, nor Ear heard, nor did ever Enter into the heart of man the good things which God hath prepared for them that love him.* I Cor. 2. 9.

This is *the Con inuing City* mention'd by the Apoſtle in my text. An Object moſt worthy our warmeſt and moſt diligent Search and purſuit. And indeed what few Chriſtian profeſſers have So little Senſe of, or Eſteem for, as not to declare to be the Supreme Object of their wiſhes and deſires But alas! How unhappily Irreconcileable are the *practices* of the generality with their *profeſſions*!

Whither they deſire, and would be glad in the end to go, Every body knows. And that the way is through the path of a Sound Belief, true Repentance, and Holineſs of life, Moſt Chriſtians muſt needs alſo very well know. But how careleſs the generality are to walk in theſe paths, is too plain not to be known, and too Sad not to be Lamented by thoſe, who obſerve the prevaling courſes of the World, and are ſenſible of the dreadful conſequences of their unhappy miſcarriages. It is a deplorable thing to ſee how miſerably negligent, Multitudes of people are to know, or

to

to Do their duty. How every little trifling profit, or pleasure, or Amusement, is prefer'd before the great business of Religion. How, even upon a Lord's day itself, and in time of Divine Service too Many had rather be upon their diversions, perhaps upon their debauches, or in short be any way engag'd and employ'd, than Serving God at Church, and taking care for the Sanctification and Salvation of their Souls. And yet at the same time, alas! How full of fond hopes are they in their own favour, that they are good enough in conscience, and shall go to Heaven when they Die, as well as the best!

III. But, to proceed now to the last branch of my discourse, *The continuing City* of the *Heavenly Jerusalem above*, must be diligently and carefully Sought for and pursued, Or It never will be found and obtain'd. The Gospel teaches us, that no pains must be Spar'd, Nothing thought too much to Do or Suffer, or even to part with, if need be, for gaining an habitation there. The blest Inhabitants of that delightful City are all a holy Society, a *Communion of Saints*. No Impiety, prophaneness, or Hipocrisy can gain admittance there. And Fornicators, Adulterers, Drunkards and Debauchees of all kinds, Unjust and Unmerciful persons, with all the other Sorts of the Impenitent Wicked, miserably deceive themselves, whilst continuing Such, they promise themselves an *Inheritance in the Kingdom of Christ, and of God*. I Cor. 6. 9. 10. Ephes. 5. 5 The way of undissembled piety and holiness is the Sure way to heavenly happiness; And to be truly Holy, A Real

good

good Christian, is not so Slight a business as many Seem to make of it. A few faint wishes and lazy, lifeles Endeavours, never yet brought any one to so happy and perfect a State. It requires a continual application of earnest endeavours. It is *not Every One that says Lord, Lord, that can enter into the Kingdom of Heaven, but* they *that do the Will of* the *Father which is in Heaven.* It is not They that are Indifferent what Opinions they take up in Religion, or *Why* they take them up; or what Iniquities they allow themselves in the practice of: But they that sincerly Seek, and follow after *Truth* and *Piety*, and Serve God with an Upright heart, that win an Inheritance there. It is not being Religious by fits and Starts; being very good to day, and very wicked to morrow, that will bring any one to Heaven. Nor will It Suffice to be Religious only in outward appearance; Or Scrupulously to pretend to observe *Most* of the Divine Commandments, whilst we make no Scruple of Habitually allowing ourselves in the known wilful breach of Some one or other of them. But if we would be Successful in this pursuit, we must have a Conscientious regard to the whole Will of God; and agreeably to the capacities and opportunities we are bless'd with, be diligent in our endeavours both to know and to do it We must go on in an habitual general Obedience to the Divine Will; pressing still forwards to greater perfection in all Godliness of living. We must not presently grow *faint in* our *minds*, and *weary of Well-doing*; beginning in the Spirit, but Soon falling from our Steadfastness, and proceeding to make a miserable end in the flesh: But vigorously must hold on in our

good

good way. Watching, Praying, and Mortifying all our corrupt lusts, and Inordinate Affections; and bravely withstanding, So as, in the main at least, to triumph over the various temptations of the *World*, the *flesh*, and the *Devil*. We must Repent immediately of every Sin we are So unhappy as to be overtaken with, So soon, and so far as we are Sensible of it: And upon every Slip, or fall we meet with in our Christian course, must apply ourselves to a Stricter watchfulness for the future; and with patience Still presevere unto the End. For if we thus continue *Faithful* unto *Death*, we cannot miss of the *Crown of life*. If we thus *give all diligence to add to our Faith* the several graces and *Virtues* of the *Christian life*; carefully discharging our Duty in the respective branches of it, towards God, our Neighbour, and ourselves. These things will not only *make* us to be *neither barren, nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ*; but will also *abundantly Minister to us an Enterance into the Continuing City to come*, which we all profess to *Seek* after: And Entitle us happily to Rest in Christ, as our hope is This Our Dear Brother deceased doth. Of whose mortality we can make no better Improvement, than both to Pray, and Endeavour that it may Conduce greatly to "our Spiritual advantage. That the Sight of His "change may make us the more mindful of our own: "And the Sense of our loss in him, may Unite us "the more closely to Our God. That the Remem-"brance of whatever Virtues we have observ'd in "Him, may engage us to follow his Example; and "the hope we have of His felicity, cause us to press "the more earnestly; without loss of time, or care,

towards

towards the mark of the high prize of our Calling "in Christ Jesus. And Induce us also, without re-"pining, to bear the loss of him with becoming "patience and humility, Resignation and Submission "to the Divine Will; according to the blessed doctrine and Example of our Dearest Saviour. *To whom, with the Father and the Holy Ghost, Three persons and One ever Adorable God, be all honour and glory, Obedience and praise, might, Majesty, and Dominion, now, and Eternally,* Amen. Amen.

FINIS.

Calling
out re-
oming
nission
d doc-
whom,
ns and
Obedi-
e, now,